Special Article.

The Leaders of Tomorrow.

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A truth does not stale itself by reputation. We are often told by our elderly leaders that the older generation have lived their life; the young have to live theirs and the future is in their hands. It is true. But we must understand the significance of this profound truth and its implications and be prepared to shoulder the responsibilities that it entails. I am not one of those who advocate the complete cutting away from all the moorings of one's past. If I may so put it, we must live on the past in the present for the future. We derive inspiration from our past heritage and work in the present to build up a greater future.

No great movement in the world has ever been launched and carried on except by and with the support of youth. Our Holy Prophet too (peace be on him) started and carried to fulfilment his unique mission with the help of young blood, chiefly represented by Hazrat Ali (peace be on him.)

If any one can at all live up to ideals it is studedts; for they really have no axe of their own to grind and no vested interests to preserve. Their vision is clear, their minds unclouded, their hearts unsullied.

Preparation

But that is not all. To translate our ideals into practice, to override the current of events and change their course so as to fulfil the destiny of our people, in short, to be men of action, we require preparation. And preparation involves character. We must have one definite kind of character. Philosophical exposition apart, what we generally understand by character is to live consistently up to certain standards. Character is the sheet-anchor, the very pivot of our life and doings.

What standards shall we have before us? Shall we have the Fascist standards, or the communist-cum-atheiststandards, or the Imperialist standards or the Gandhian standards which would take us back to the monkey age? I would say emphatically, in spite of the waverers and sceptics among us that the only standard it behoves us to adopt, the only standard which can save us from annihilation is the Islamic standard, the standard set up by our Holy Prophet and followed and kept up by his righteous companions (Peace and blessings of Allah be upon them).

What are the distinctive features of the Islamic character? I am not going into details. The distinctive marks of Islamic chatacter are unity and consistency, the spirit of *Faqr* (which may briefly be expressed as complete indifference towards the accidents of material prosperity or penury), service, brotherly feelings, knowledge and righteousness, and true meekness born of complete submission to the Will of God.

Unity

Unity and consistency are the direct result of belief in the Oneness of God. The inner life of the mind and the heart becomes attuned to the outer life of man in his environment. There is no such thing as private morality, and public morality, private life as divorced from public life in Islam. Life is an organic unity. The Musalman is at peace within himself and at peace with the world. He must reconcile the two and will be prepared to sacrifice even his life in the attempt, if necessary.

Unity of thought leads to unity of action. What we lack to day is the ability to translate the one into the other.

Knowledge by itself is a dangerous thing, as demonstrated by the peoples of Europe who are playing havoc with their vast store of knowledge. The Muslim character combines knowledge with *Faqr*. It is my profound conviction that what the Muslims need today is the spirit of *Faqr* which rises above all mundane vicissitudes. One must not confuse *Faqr* with penury. Knowledge has also to be combined with the spirit of service and love; else knowledge becomes putrified.

Knowledge

We have seen how different ideas, different ideologies, have failed in country after country to cure human ills and relieve suffering. No system, however well thought-out can by itself bring progress and bliss. It is only when men of character take up knowledge and ideas that anything substantial is achieved. That is why Islam recognises only one aristocracy—the aristocracy of knowledge and character. It rules out any other aristocracy of birth, rank, wealth, colour or race. Our motto, if I may so put it, should be to know the truth, to feel the beautiful and to do good. Not for nothing did the poet say 'Truth is Beauty. Beauty Truth!' But we must not stop there: we must go further and always endeavour to do good.

The Views expressed in this article are not necessarily those of The Dawn.

The crowning of all knowledge is to be homo-politicus; in other words, to be a good citizen. Aristotle calls man a 'political animal'. Between politics and education there is and there should be no inconsistency. I am not using the word 'politics' in any narrow sense of party bickerings and factious wranglings. Politics in in its truer and larger sense means the ordering of the life of man according to certain broad and high moral principles and social laws and the adjustment of the relations of the individual and the society. Education is the means of preparation for the attainment of higher ends laid down by the political consciousness of man. Knowledge for the sake of knowledge is an old exploded theory. It is such soulless doctrines which have arrested progress and thrown nations into decay. Knowledge for its own sake is dead knowledge.

"Khudi"

It is when the *Khudi* (selfhood) of man or a nation awakens and asserts itself that learning, literature, art, poetry and all other accomplishments catch the spark of vitality and the way to progress and advancement is thrown open. Political organization is one manifestation, perhaps the most important, of the urge known as *Khudi*. When so vital and close are the links between politics and education it is no wonder that every state has recognised its duty towards its people in the matter of education by establishing ministries and departments of education which control and direct educational policy and activity.

The control of educational policy does not mean the turning out of blind automatons who have learnt certain dogmas and theories, parrot-fashion, and whose talents and energies have been regimented to fit into some mechanical patterns to serve some ulterior objects; it means an attempt to evoke and galvanise the energies and faculties latent in man and to discipline his intellect and impulses towards a known higher end.

Education, therefore, is a preparation and a training to enable us to grapple with political problems, find their solution, develop and evolve clear ideas and concepts and be not misled by slogans and shibboleths which have no meaning. It is my considered opinion that half the trouble in the world is due to catchwords and slogans and the wave of blind popular fury they generate.

Freedom

Great play is made of such words as freedom, democracy, self-determination, and so forth, and so on. People talk of 'revolution' without knowing what they want it for. They go into hysterics about 'freedom' as if it were a goddess to be worshipped.

When we talk of freedom what is it that we have in mind. Freedom has two aspects, nagative and positive. Everyone of us has an 'auto', a self of his own. If there are conditions and environments which obstruct the

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